ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

FOURTH ANNUAL SESSION

—OF THE—

Haw Ridge Baptist Association,

HELD WITH

Rocky Head Church, Dale County, Ala.,

October 12th and 13th, 1892.

OFFICERS.

P. KING ..... Moderator.
W. M. COOPER ..... Clerk.
J. A. MCGEE ..... Treasurer.

The next session will be held with Ebenezer Church, Dale County, on Wednesday before the third Sunday in October, 1893.

MONTGOMERY, ALA.:
THE ALABAMA PRINTING COMPANY.
1893.

MINUTES.

The fourth annual session of Haw Ridge Association met with the church at Rocky Head, Dale county, Alabama, October 12th and 13th, 1892.

Our brother, W. J. Hatcher, appointed to preach the Introductory Sermon, occupied the pulpit at 11 o'clock a. m. His theme was "The Keys of the Kingdom." Bro. Hatcher handled his subject masterly, indeed, showing the position held by Baptists regarding the ordinances, to be in perfect harmony with the teachings of the New Testament. Doubtless every Baptist present was thankful for being a Baptist. Let Baptist preachers follow the example of Brother H.

Intermission for dinner.

AFTERNOON SESSION—2:45 O'CLOCK.

The association was called to order by Moderator King.

Sang "Jesus, thou art the sinner's friend," and prayer by Bro. D. C. Allen.

Moderator now requests delegates to bring forth letters from churches composing this association, and the names of delegates were enrolled as follows, brethren C. L. Matthews, D. C. Allen and W. J. Hatcher, by request of Moderator, reading said letters:

Ebenezer—P. King, W. M. Cooper, W. E. Hayes, W. C. Jones, J. C. Snelgrove.
Haw Ridge—Elvin Jones, M. A. Andrews.
Bethany (Coffee Co.)—J. J. Thames, C. F. Floyd.
Mt. Liberty—J. M. Andrews, Wm. Hudson.
Cool Spring—Revs. C. L. Matthews, W. J. Hatcher, P. M. Dowling, J. J. Brinson.
Rocky Head—J. W. Rowe, D. F. Logan, A. T. Adkins, T. J. Jacobs.
Line Creek—Thos. Spigener, Henry Cotton.
Darien—J. O. Crumpler.
Camp Ground—J. A. McGee, W. A. Daniels, L. Godwin.
Pleasant Grove—J. D. Peters, Henry Harris, B. L. Andrews, A. M. Stevens
Clintonville—T. P. Clements, J. F. Davis.

Next the Moderator announced the body ready for the election of officers, brethren R. Real and C. S. Pellam managing the election, which resulted in the re-election of P. King, Moderator; W. M. Cooper, Clerk, and J. A. McGee, Treasurer.

Moderator, Clerk and Treasurer expressed heartfelt thanks for continued manifestations of confidence.

Called for petitionary letters.

Invited visiting ministers, agents and colporteurs to seats with us, whereupon Bro. R. Deal responded in the interest of Ministe-

rial Education at Howard College; Bro. Hatcher, Kind Words; brethren Allen and Matthews, Alabama Baptist; P. M. Dowling, Baptist and Reflector.

Called for correspondence, and brethren R. Deal, T. G. Blackman, C. S. Pellam, B. E. Sammons, J. W. Jacobs and H. C. Jacobs were received from Newton Association. From Salem Association, D. C. Allen and E. M. Brooks.

Moderator appoints committee on Divine Services, consisting of W. E. Hayes, Henry Harris and the delegates from Rocky Head church.

Rev. P. M. Dowling appeals to the association in behalf of the Baptist and Reflector, and successfully maintains that every Baptist should read this organ of Baptist doctrines.

On motion, heard report of committee on Divine Services, as follows:

To preach to-night at the church, Brother C L Matthews.
To preach to-morrow at 11 o'clock a. m., Bro. R Deal.

On motion, agreed to meet to-morrow at 9 a. m. for business.

On motion, Bro. Deal presented the claims of young ministers in school, but after discussion by brethren Hatcher and Deal, the association took no action in the matter.

On motion, adjourned till 9 a. m. to-morrow.

SECOND DAY.

October 13, 1892.

9 A. M: The association was called to order by the Moderator by singing hymn, "Broad is the road," etc., and prayer by Brother P. M. Dowling.

MISCELLANEOUS BUSINESS.

By instruction of the Moderator, the Clerk read and corrected yesterday's proceedings.

On motion, minutes adopted.

Called for report of Executive Committee. No report on hand.

Called for the reading of Circular Letter. No letter ready, but will appear in forthcoming minute.

Call for report on Missions. Read and adopted. (See Appendix B.)

Pending the adoption of this report, earnest appeals to the Baptists in behalf of missions, by brethren Allen, Deal, Matthews, Dowling and Moderator were heard. Whereupon, on motion, agreed to ask each member of the churches composing this association, to give 25 cents each for missions next associational year. Brother Deal, by request of Moderator, gave his views upon this grand movement. The following churches promptly responded:

Cool Spring, (try plan, or)	$ 5 00
Camp Ground, (Bro. McGee responsible)	5 00
Clintonville, (Bro. McGee responsible)	2 50
Eb nezer (Bro. McGee responsible)	15 00
Haw Ridge, (Bro. McGee responsible)	5 00
Line Creek, (Bro. McGee responsible, try plan)	———
Pleasant Grove, (Bro McGee re-ponsible)	5 00
Rocky Head, (Bro. McGee responsible)	5 00

On motion a collection for missions was taken up, amounting to $9.10.

Called for report on Temperance.

On motion, adjourned to hear Bro. R. Deal preach.

AFTERNOON SESSION—2:45 O'CLOCK.

Temperance report was taken up, and, on motion, limited speeches to five minutes each. This report was indeed ably discussed by Revs. C. L. Matthews, P. M. Dowling, W. J. Hatcher and D. C. Allen. Adopted by rising vote. So grand were the report and speeches, that every lady in the house voted in favor of its adoption. On motion, agreed to ask the Alabama Baptist to publish their report. (See Appendix C.)

Called for report on Sabbath-schools. Read and adopted. (See Appendix D.)

Called for report on Education. Not ready, but on motion Bro. J. J. Jones was requested to prepare one for forthcoming minute. (See Appendix E.)

Called for report on Documents. Read and adopted. (See Appendix F.)

Resolution of Bro. C. L. Matthews; discussed by brethren Matthews, Hatcher and King. Adopted. (See Appendix G.)

Called for report of committee on Deceased Ministers and Deacons. Read and adopted. (See Appendix H.)

Called for report of Treasurer. Read and adopted. (See Appendix I.)

Called for report on Nominations. Read and adopted. (See Appendix J.)

On motion, allowed $10.00 for services.

Resolution of thanks by Brother C. L. Matthews. Adopted by rising vote. (See Appendix K.)

On motion instructed the Clerk to award the publishing of the minutes to the Alabama Baptist.

Resolution by W. J. Hatcher. Read and adopted. (See Appendix L.)

Motion of P. M. Dowling lost.

Statement of Bro. J. A. McGee, perfectly satisfactory.

After feeling remarks by our Moderator, singing that solid hymn, "How firm a foundation," and taking the parting hand, we

adjourned to meet with Ebenezer church, Dale county, on Wednesday before the 3rd Sunday in October, 1893.

P. KING, MODERATOR.

W. M. COOPER, Clerk.

NOTE.—No report on Education has been handed in, hence some delay in getting out the minutes.—CLERK.

APPENDIX.

A.—REPORT ON DIVINE SERVICE.

We, your Committe on Divine Service, make the following report:

Bro. C. L. Matthews to preach to-night. To-morrow, 11 o'clock a. m., Bro. R. Deal to preach.

Respectfully,

J. W. ROWE, Ch'n.

B.—REPORT ON MISSIONS.

We, your Committee on Missions, report the following:

We have had no Missionary in the field this year. All for the lack of sufficient funds. Consequently we have no work to report. We find that the State mission work has increased and done considerable good. Brethren, let us, the Haw Ridge Association, do better and put out a Missionary and support him, to labor in the bounds of our association.

All of which we submit,

P. M. DOWLING, Ch'n.

C.—REPORT ON TEMPERANCE.

DEAR BRETHREN—It is with pleasure I perform the duty of writing the report on Temperance, because there is a false theory among the Baptists, as well as other denominations, about whisky, and false theories lead to false practice. The false theory is that we have a right to drink a dram. From the earliest of my recollection church members, as well as worldlings, claim a right to drink whiskey as a beverage, consequently it has been used and recommended for nearly all human diseases, from the babe at the breast to the preacher in the pulpit, and from the great variety of uses there has naturally grown a great variety of ways to use it. Let me here say, man has no right that God has not given. In the exercise of his sovereignty, God has given to man His laws in both the positive and negative form.

God says positively, Remember the Sabbath day to keep it holy. Honor thy father and mother. He then says negatively, Thou shalt not kill. Thou shalt not steal. Here we see God teaches us what to do and what not to do. See Ex. 20 chap. Now turn to 1st Tim. and 2nd verse, "A bishop then must be blameless, the husband of one wife, sober, of good behavior, given to hospitallity, apt to teach." Here Paul has laid down six qualifications that a bishop must have. You notice Paul does not say, may, should or ought, but MUST have, which is an absolute requisite. God then gives the negative, and teaches what he MUST not do, and mentions a number of nots. He then takes up a Deacon and tells what he must be and what he must not be. He then takes up their—the bishop's and deacon's wives—and teaches them what they must and what they must not do.

Now turn to Titus 2nd.—Here Paul takes up the people by classes, as he took them up by offices in Timothy. The aged men are to be sober; the aged women not to be given to much wine (which means to be sober), and the young women and men are to be sober.

The above Scriptures set up a gospel standard for the church of Christ that cannot be torn down without proving the word of God to be contradictory. The standard set up by the above Scriptures is, that officers and their wives, in Christ's church, must be sober, and that aged men and women, as well as young women and men, must be sober.

Now, the only question about which there may be any doubt is, when is a man sober, or can a man drink a dram and still be sober? In answer to this I lay down the following mathematical rule, and we know figures never lie:

Rule—If three drinks make a man drunk, one drink will make him one-third drunk; or if ten drinks make him drunk, one drink will make him one-tenth drunk. By this rule we see that whatever number of drinks it takes to make a man drunk one dram does its proportionable part. Now, if a man is one-third or one-tenth drunk, is he sober? I say, would you consider a man one-third or one-tenth drunk sober, I say, one drink of liquor makes a man its proportionable part drunk, and however little a man may be drunk he lacks just that much of being sober. Consequently, I hold that it is impossible for a man or woman to take a drink of liquor and remain sober. Hence, the word "sober" carries absolute prohibition in it.

Now, as the church of Jesus Christ is the light of the world, it is bound to enforce the law of liberty; hence, the church and grocery ought never to have married, for they are living together in adultery, and ought to be divorced to-day. I have the utmost contempt for a minister of the gospel who has neither sense nor piety enough to teach and live a life of soberness. Men and women who teach and practice that they have a right to drink whiskey as a beverage deserve to be classed with drunkards and liars, gamblers, adulterers, murderers, &c., &c.

The reason that worldlings are so bold in making, selling and drinking whiskey is because the Christian world tolerates and drinks it. Can one whiskey drinker expect to exert any more influence over a worldling by way of keeping him sober, than one liar, rogue or adulterer could over another liar, rogue or adulterer? I say, put every drop of beverage out of the church, and then, and not until then, will she have a sober light.

W. J. Hatcher.

D—SUNDAY-SCHOOL REPORT.

Your committee on Sabbath Schools offer the following report: We have nothing encouraging to offer. Indeed we are ashamed of the lethargy, indifference or apparent repudiation of Sunday-schools, the greatest auxiliary of our churches. Sunday-schools have been called the churches at work. Well if this is a correct definition the churches in our Association are certainly exceedingly lazy. The grandest results follow Sunday-schools, when properly conducted. How many precious results have grown out of the Sabbath-school. Pastors and all will bear out this assertion.

On the Sunday-school largely depends our future growth. Yes, bring the children to Sunday-school. Catholics, the most formidable enemies to soul liberty, and especially to Baptists, say, "If you will give us Catholics the first 13 years of a child, Protestants may have him the balance of the time." Do you hear that, brethren? Are we going to continue in our laziness, indifference, and apparent repudiation of Sabbath-schools? If this report is adopted, we don't wish anyone to vote for its adoption except he be willing to work in this great institution. Praying God's blessing upon you, we are

Respectfully,

Henry Harris,
J. J. Brunson.

F—REPORT OF COMMITTEE ON DOCUMENTS.

We, your committee on Documents find, that Bethany church, Coffee, county has called for a letter of dismission to join Pea River Association. We recommend that said letter be granted.

Second, We find no petition for this Association for another year, but recommend that it shall convene with Ebenezer, as this church has a standing

petition, and that we meet next time Saturday before third Sunday in October, 1893, and hold till Monday following.

Respectfully submitted,

C. L. Matthews, Chairman.

(The Association will meet next year, on Wednesday and Thursday before Third Sunday in October.—Clerk.)

G—RESOLUTION BY BROTHER MATTHEWS.

Resolved, That we reconsider the petition of Bethany church, made last year, and receive the church upon the petition.

APPENDIX—H.

We, your committee on Deceased Ministers and Deacons, submit the following report: We praise and thank a kind Providence that none of our Ministers and Deacons have died since our meeting last.

Respectfully,

J. W. Roe, Chairman.

I—TREASURER'S REPORT.

I, John A. McGee, Treasurer of Haw Ridge Baptist Association, submit the following report:

Received October, 19, 1891, of finance committee	$106 11
Paid October, 19, 1891, C. S Pellum for missionary services	39 45
Paid, October, 19 1891, W. M. Cooper for minutes and clerk fee	24 15
Paid, Feburary, 10, 1892, W. B. Crumpton for State missions	13 00
Postoffice Order	10
Balance on hand October, 13, 1892	29 40
Received, October, 13, 1892, from finance committee	19 80
Public collection	10 80
Total amount on hand for 1892	61 70

Respectfully,

J. A. McGee, Treasurer.

J—REPORT ON NOMINATIONS.

We, your committee on Nominations, offer the following report: To preach introductory sermon next year, L. D. Hughs; alternate, P. M. Dowling. To write circular letter, W. E. Hayes.

Executive Committee.—G. B. Langford, Elvin Jones, W. J. Snelgrove, J. W. Rowe, L. Godwin

Missions.—B. L. Andrews, Elvin Jones, Thomas Spigener.

Sunday Schools.—J D. Peters, Philip King, M. A. Andrews.

Education.—W. J. Hatcher, A. M. Stevens, W. C. Jones.

Temperance.—Elvin Jones, W. J. Snelgrove, J. O Crumpler.

Deceased Ministers and Deacons.—C. L. Matthews, J. J. Brunson, J. W. Simmons.

APPENDIX—K.

Resolved, That the sincere thanks of the body be and the same are hereby tendered to the Rocky Head Church and community for their liberality in entertaining the Association.

C. L. Matthews.

APPENDIX—L.

Resolved, That the churches, comprising this Association, are requested to state next year, in their Associational letters, the amount they pay for salary to pastor.

W. J. Hatcher.

M—REPORT OF FINANCE COMMITTEE.

We, your committee on Finance, offer the following report:

Received from Cool Spring church for missions	$ 3 00
Received from Rocky Head church for missions	5 00
Received for minutes	14 20
Received from the Association	9 10
Received from Treasurer	29 40
Total amount	$60 70

W. J. HATCHER,
J. D. PETERS,
WILLIAM HUDSON,
Committee.

CIRCULAR LETTER.

BY W. M. COOPER.

DEAR BRETHREN:—I clip the following from the columns of the *American Baptist*, on "Simon Pure Campbellism," which I hope every Baptist will read and inform himself accordingly, as this "ism" is the most aggressive enemy to our churches. Read this article and hand it to your Campbellite neighbor or friend:

SIMON PURE CAMPBELLISM.

"When a man comes up from the grave of baptism, having been immersed in the true faith, he is made free from all his past sins, and if he lives faithfully the Christian life unto death, he will be saved in heaven. But suppose upon coming up from this first grave he takes to the wilderness, and lives until death in the line of disobedience, what then? He will be lost. But he will not have to account for the sins committed before he was immersed; these were washed away, never more to be remembered. But all the sins commited after he came out of the first grave and before he went into the second, will come up against him and condemn him.

"Now, all can see the necessity of the mercy seat, unto which the child of God may come, where he will be met by the Savior; and if he confess his sins and ask for mercy, he will be forgiven and find grace to help in time of need.

"Sinners are commanded to be baptized for the remission of their sins, while Christians must pray for the remission of their sins. But this order is never reversed. We never read of the Christian being commanded to be baptized, nor of the alien sinner being commanded to pray; and here is where the many preachers blunder. Baptist preachers will not immerse their converts for the remission of their sins but they immerse those into the Baptist church—who have been forgiven. Hence they immerse Christians (?). But this is contrary to all divine law. Nor is there a single Scripture in the New Testament which so teaches. What do you say to this, Dr. D. B. Ray and Dr. Graves? But these blundering guides urge the unbaptized to pray for the remission of sins! But where is the Scripture for these things? Where?"—*Christian (Campbellite) Leader, Cincinnati, Dec.* 8, 1891

Simon, the sorcerer, was baptized on the Campbellite plan, without previous regeneration, and was not bettered by the transaction. It is recorded:

"Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." * * * "And when Simon saw that through laying on of the apostles' hands the holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent, therefore, of this, thy wickedness, and pray God, if perhaps the thought of thine heart may forgive thee. For I

perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me that none of these things which ye have spoken come upon me." Acts 8:13, 18 24.

Simon believed evidently intellectually, but not "with the heart." "With the heart man believeth unto righteousness." Peter said: "For thy heart is not right in the sight of God." "For I preceive that thou art in the gall of bitterness, and in the bond of iniquity." As Campbellites contend for the baptism of the children of the devil to make them the children of God, certainly Simon, the sorcerer, must have been a "Simon pure Campbellite." According to the above clipping from the Campbellite *Christian Leader*, "when a man comes up from the grave of baptism" "he is made free from all his past sins." "Sinners are commanded to be baptized for the remission of their sins, while Christians must pray for the remission of their sins. But this order is never reversed. We never read of the Christian being commanded to pray; and here is where the many preachers blunder. Baptist preachers will not immerse their converts for the remission of their sins, but they immerse those—into the Baptist church—who have been forgiven. Hence they immerse Christians (?). But this is contrary to all divine law. Nor is there a single Scripture in the New Testament which so teaches What do you say to this, Dr. D. B. Ray and Dr. Graves? But these blundering guides urge the unbaptized to pray for remission of sins! But where is the Scripture for these things? Where?" Here the Campbellite doctrine is clearly set forth in contrast with Baptist doctrine. Campbellites propose to baptize sinners, children of the devil in order to make them Christians! The act of regeneration, with Campbellites, is performed by the preacher, in Baptism. But Baptists profess to immerse Christians, those who are already the children of God. And yet, some deceitful Campbellites pretend that there is no difference between Baptists and Disciples. One had just as well baptize a goat to make him a sheep, as to baptize a child of the devil to make him a child of God. The Savior said to the penitent woman, "Thy faith hath saved thee; go in peace."—Luke 7:50. But Campbellites must say, thy baptism hath saved thee! Under the personal ministry of Christ on earth, baptism was never made a condition of the pardon of sins, while it is repeated over and over that the believer "hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24 'God so loved the world, that he gave his only begotten Son that whosoever believeth in him shall not perish, but have everlasting life."—John 3:16. But Campbellites would say that the believer in Christ hath not everlasting life, and should not have everlasting life, until he is baptized! And even after he is baptized, he may apostatize and go to hell!! Such is the intolerable nonsense and heresy of Campbellites. It directly contradicts the Savior. This ignorant Campbellite blind *Leader* of the blind is so stupidly ignorant that it does not know that sinners are required to pray for salvation. On the day of Pentecost Peter quoted the prophecy as then fullfiled, which says: "Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21. While Campbellites preach thousands of sermons from Acts 2:21 and 38 we never heard of one preaching a sermon from Acts 2:21. In fact they don't seem to know that that verse is in the New Testament. "Whosoever shall call upon the name of the Lord shall be saved." Here it is positively taught that unsaved persons must call upon the name of the Lord, pray for salvation, otherwise, they cannot be saved. In fact, Peter commanded Simon to "Repent, therefore, of this, thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Many other passages of Scripture teach the necessity of prayer for salvation. Paul says: "For whosoever shall call upon the name of the Lord shall be saved."—Ro. 10:13. Here it is taught that unsaved persons must call upon the name of the Lord for salvation. Yet these stupid Campbellites don't know that prayer is necessary for salvation! "Their eyes have been closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted" and healed. Matt 13:15 Because baptism is said to be for the remission of sins, to wash away sins and the "like figure whereunto even baptism doth also now save us," etc. The Campbellites have come to the conclusion that sins are liter-

ally washed away in baptism. According to this gross and stupid idea, sins must be attached to the surface of the body and may be washed off as one would wash defilement from the hands! How in the name of sense does water of baptism wash sin from the soul? A little exercise of common sense would help these Disciples who are led by a blind "*Leader.*" Of the bread the Savior said: "This is my body" and of the wine "this is my blood." The blind priest-ridden Romanists regard the bread and wine, and every particle of each, as containing a whole Jesus Christ—flesh, blood, bones, soul and divinity! The unfortunate idolater bows upon his knees to these idols and adores them as the great God of the universe. In the simplicity of his soul he asks: "Does not the Bible say of the bread 'this my body? and of the wine, this is my blood'?" But how are the bread and wine, the body and blood of Christ? They are evidently his body and blood in emblem, in picture. We say of a photograph of a dead or absent friend, this is John Smith, or this is Susan Brown. Everybody with common sense knows that that cold picture in the album is not the literal John Smith, but John Smith in picture. In like manner we have the emblmatic or declaritive washing away of sins in baptism. But as no picture of a person can exist before the person, so no emblematic washing away of sins can take place before the sins have been really washed away the by Holy Spirit, through the blood of Christ. As the picture does not produce the real person so the emblematic washing away of sins does not produce the real washing, or cleansing from sin. This blind "*Leader*" has one made free from past sins when he comes up from baptism! But Paul teaches the death to sin before the burial in baptism. and in this sense, "he that is dead is freed from sin." Read Rom. 6:1 7. Those persons who are dead to sin—"freed from sin," should be buried with Christ in baptism. Campbellites would bury one who is alive to sin, not freed from sin. in order to kill him to sin. Persons are literally buried because they are dead, not buried to kill them. And in like manner, when persons are dead to sin, "freed from sin," they are scripturally buried with Christ in baptism. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:5 From all Scriptures bearing upon the subject, it is as clear as noonday that sins are only emblematically washed away in baptism, as we emblematically eat the flesh and drink the blood of Christ in the Lord's Supper. The doctrine of baptismal salvation is the mother heresy of popery, and leads unfortunate souls to everlasting ruin. Every person who is depending upon baptism for salvation is in "the gall of bitterness and the bond of iniquity." At the house of Cornelius Peter preached saying: "To him give all the prophets witness, and through his name whosoever believeth in him shall receive remission of sins." From this passage it appears that the Old Testament prophets gave testimony to the doctrine of salvation by grace through faith.—Eph. 2:8-10 At the house of Cornelius those who heard the word and believed in Christ were not only children of God, but they had the miraculous gift of tongues before they were baptized. And yet Campbellites affirm that these who had received the baptism of the Holy Ghost and spake with tongues, and were true believers, were still unpardoned children of the devil! Such is the intolerable nonsense of Campbellism. This is what we have to say to the *Leader* upon this subject.

STATISTICS OF HAW RIDGE BAPTIST ASSOCIATION—1892.

CHURCH.	PASTOR.	PASTOR'S P. O.	CLERK.	CLERK'S P. O.	Increase'd by Baptism.	Increase'd by Letter.	Increase'd by Restoration.	Increase'd by Statement.	Decr's by. Letter.	Decr's by. Exclusion.	Decr's by. Deaths.	Total Membership.	For Minutes.	For Missions.	Preaching Sabbaths.
Cool Spring	C L Matthews	Crittenden's Mill	W. J. Hatcher	Hatcher	2	6	..	2	....	9	.....	88	$ 1 50	$ 3 00	1
Clintonville	.....	.....	J T. Harding	Clintonville	....	..	..	..	....	1	....	73	70	.....	4
Camp Ground	L. D. Hughs	Nisi	G W Wilson	Clintonville	2	..	..	..	1	..	1	21	1 00	.....	4
Bethany (Geneva Co	W. J. Hatcher	Hatcher	Jacob Newsom	Coffee Springs	24	3	1	..	....	..	.....	46	1 00	1 00	1
Darien	C S Pellum	Skipperville	J O. Crumpler	Ozark	....	..	..	..	4	..	....	23	75	.....	1
Ebenezer	R. Deal	Ozark	W. E. Hayes	Haw Ridge	3	3	1	..	3	1	1	111	2 00	.....	3
Haw Ridge	R Deal	Ozark	W. E Heath	Haw Ridge	....	..	..	..	3	....	....	37	1 25	.....	3
Line Creek	L D. Hughs	Nisi	E. J. D Hughs	Nisi	4	..	..	..	....	2	....	30	1 00	.....	2
Mt. Liberty	W. J. Hatcher	Hatcher	James Hudson	Haw Ridge	1	..	..	..	2	..	.....	40	1 00	.....	4
Pleasant Grove	C. S. Pellum	Skipperville	G. B. Langford	Dillard	1	5	..	..	13	..	1	101	2 00	.....	2
Rocky Head	D. C. Allen	Brundidge	James W. Rowe	Rocky Head	14	..	1	..	3	1	..	70	1 00	5 00	4
Totel	.....	.....	.....	.....	51	17	3	2	26	4	3	630	.....	9	.....

The Preaching Sabbaths include the Saturday before.

13.25

83
46
37

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